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necessitated the coming in of demons to perform the various functions once unhesitatingly ascribed to Yahweh, but now considered irreconcilable with his nature. To these causes the author might well have added the exceedingly prominent part played by prophecy in the pre-exilic period as a preventive of encroaching cults, and the almost entire absence of prophetic activity in post-exilic days. In many details the data at hand are too slight to permit of certainty in the results, and there is room consequently for varying opinions. Furthermore, the author is at times guilty of working his hypotheses too hard. But the methods and results, on the whole, justify themselves and deserve the consideration of all Old Testament scholars.

A volume of letters is often a unique interpreter of character. Reuss and Graf occupied pioneer positions on questions of biblical criticism. For long years there was a discussion as to the priority of certain views set forth by Graf and Reuss. This voluminous correspondence¹⁴ of these two gifted scholars and theologians will go far in settling that dispute. The letters have been carefully edited, and supplied with notes of a valuable character, pertaining to contemporary events and personages. In this respect they are historical and instructive. The admirable spirit of the two men pervades their confidential words, and gives the reader a tender side of lives that may often have seemed uninteresting.

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THE NEW TESTAMENT APOCRYPHA

Shortly after the completion of the German translation of the Apocrypha and Pseudepigrapha of the Old Testament, edited by Professor Kautzsch,¹ of Halle, the want was felt on all sides, and expressed by many, that the same task be performed for the Apocrypha of the New Testament. Consequently, arrangements were made in April, 1900, between Dr. Paul Siebeck, the head of the firm of J. C. B. Mohr, and Dr. Edgar Hennecke, to prepare a German translation with critical and bibliographical introductions. The work was published in the beginning of 1904,² the preface

¹⁴ *Eduard Reuss' Briefwechsel mit seinem Schüler und Freunde Karl Heinrich Graf: Zur Hundertjahrfeier seiner Geburt.* Herausgegeben von K. Budde und H. J. Holtzmann. Giessen: Ricker, 1904. ix+661 pages. M. 12.

¹ Reviewed in the *American Journal of Theology*, Vol. V, p. 342.

² *Neutestamentliche Apokryphen.* In Verbindung mit Fachgelehrten in deutscher Übersetzung und mit Einleitungen herausgegeben von Edgar Hennecke. Tübingen und Leipzig: Mohr, 1904, xii+28*+558 pages. M. 6; bound, M. 7.50.

dating July, 1903, just two hundred years after Joh. Albr. Fabricius (died 1736) had brought out his *Codex apocryphus Novi Testamenti*, which for many years remained a standard edition. On p. v of the Preface to this volume the editor promised to publish shortly also a brief commentary on the texts contained in this volume (I), consisting of bibliographies, critical introductions, and short annotations. This companion volume (II)³ appeared within the same year, 1904, and the two together constitute a most welcome and indispensable guide into the widely ramified field of the apocryphal literature of the New Testament. For the study of early Christianity, its literature and theology, the two volumes are of the greatest importance. As in the case of Kautzsch's book, we find also here a general introduction by the editor, supplemented by special introductions to the individual writings by him and his fifteen collaborators.

In his general introduction to Vols. I and II Hennecke discusses in three carefully prepared paragraphs first the history and meaning of the terms "apocryphal" and "canonical," and reaches the conclusion that New Testament Apocrypha (the equivalent of Hebrew *g'nuzim*) are those writings of the early Christian church preceding Origen (died 254), which constitute the main portion of the literature of primitive Christianity and of the early church contemporaneous with or immediately following the period of the New Testament literature, and exhibiting as their authors the names of apostles or of persons closely connected with them. They claim to be, in like manner as the New Testament writings, sources for the period of Jesus and of his apostles, or pretend to be, at least, a supplementary continuation of the literary productions contained in the now accepted canon of the New Testament. Many of the early Christian churches considered them, for a time, authoritative, and permitted them to be read in public worship, along with the New Testament writings. Other churches, to be sure, rejected them from the beginning and fought them most vehemently. As sources for our knowledge of the post-apostolic era and the subsequent formative period of the Old Catholic church, they are of the greatest importance. Additional remarks to this paragraph in Vol. I are published in Vol. II, Preface, pp. vii-ix: An excursus on the early use of the term "apocryphal;" an answer to Belser's objection⁴ against the editor's definition of "apocryphal;" and pp. 1-4, where a well-selected literature is given. The editor discusses up primitive Christian and

³ *Handbuch zu den neutestamentlichen Apokryphen*. In Verbindung mit Fachgelehrten herausgegeben von Edgar Hennecke. Tübingen: Mohr, 1904. xvi+604 pages. M. 12; bound, M. 13.50.

⁴ *Literarische Rundschau für das katholische Deutschland*, 1904, No. 6.

apocryphal literature, and the time of their composition (Vol. I, pp. 10*-22*, and Vol. II, pp. 4, 5)—a most interesting résumé of the literary and social, ethical and religious, history of the time shortly before our era to the middle of the third century. The development of Christianity in the post-apostolic time can be understood only by the most careful consideration of all the elements of public and private, social and ethical, life, and with an intimate knowledge of the intellectual and religious conditions of the time in which the Græco-Roman world of those days lived. For the history of the church of the second century, its inner development, its principal heresies, such as Gnosticism, the documents given in Vol. I are of vital importance. In a third paragraph (Vol. I, pp. 22*-28*; Vol. II, pp. 5-9) we find a brief sketch of the history of the critical study of these writings, and of the editions, beginning with the work of the Paris professor, Jacques Lefèvre d'Étaples (died, 1536). Noteworthy is the three-volume work of Jeremiah Jones (died 1724), *A New and Full Method of Settling the Canonical Authority of the New Testament* (London, 1726, 1727), and still useful for the material which Vol. II especially contains. The only modern English work which, in any measure, compares with this German translation is the supplementary volume by A. Menzies (1897) in the *Ante-Nicene Christian Library*.

The two volumes contain each six divisions, four of which are headed by an introductory chapter written by the general editor.

A. *Gospels* (Vol. I, pp. 1-79; Vol. II, pp. 10-172).—This division is especially well done and accurately treated. With few exceptions, the different gospels are extant in very fragmentary condition. The general introduction to this division treats of (1) the meaning of the word "gospel;" (2) the four-gospel canon (see also Vol. II, Preface, p. xii); (3) other gospels and their origin; (4) and (5) the oral tradition; (6) comparison of the canonical and the extra-canonical gospels. This introduction is followed by: (1) "The Logia or Sayings of Our Lord," as far as they belong to this period; to which, in the Preface to Vol. II, pp. xii-xiv, a new text is given, with the commentary and critical notes.⁵ (2) "The Gospel according to the Hebrews," by Arnold Meyer (Vol. I, pp. 11-21;

⁵ The article of Heinrici, referred to on p. xiii of Vol. II, is published in the *Theologische Studien und Kritiken*, 1905, pp. 188-210. See also Swete, *Expository Times*, Vol. XV, pp. 489-95; and, based on this article, the summary in the *Methodist Review*, New York, January-February, 1905, pp. 137-40. The bibliographies in the two volumes are, as a rule, rich and carefully selected, and the *Handbuch* especially will remain in that respect a rich source of information for all future workers. We are sorry to notice, however, that Hennecke and most of his collaborators seem not to know this *Journal* at all.

Vol. II, pp. 21-38), who justly maintains the dependence of the gospel upon the synoptic type. Its original title was "the" gospel. It was written in the West-Aramaic dialect, closely related to the Syriac, and early translated into Greek, which assisted materially in its wider circulation. In Syria it was known as early as the first quarter of the second century.⁶ (3) "The Gospel according to the Egyptians," by the editor (Vol. I, pp. 21-23; Vol. II, pp. 31-42). It is dependent on No. 2, and a little later of date, probably, however, the earliest Gnostic gospel and encratite in its bearing. (4) "The Gospel of the Ebionites, or the Gospel of the Twelve," by A. Meyer (Vol. I, pp. 24-27; Vol. II, pp. 42-47). This gospel, written probably toward the end of the second century, is totally different from *The Gospel of the Twelve Apostles, Together with the Apocalypses of Each of Them*, edited from the Syriac manuscript by J. Rendel Harris (Cambridge, 1900), a production of the period after Constantine. In Vol. II, pp. 47-71, Meyer adds a most careful and excellent excursus on "Jesus, the Disciples of Jesus, and the Gospel in Talmud and in Related Jewish Writings," discussing these questions: What was the opinion concerning Jesus of the Jewish teachers of the Law whom Jesus had attacked so often and condemned so severely, and who, in turn, had planned his death and, when opportunity offered, had assisted in bringing it about? What of his miracles? What of his teachings? What was the attitude of the rabbis and Jewish scholars of talmudic times toward the picture which the early Christians had drawn of Jesus? In what light did they regard the Jewish Christians who, to be sure, maintained that they were still true and faithful Jews? In terse compactness we find concerning these questions all the information necessary for an intelligent appreciation of what the Jewish scholars of talmudic times thought of Jesus and his disciples. As in all other chapters prepared by Meyer, we find also this one prefaced by a carefully selected and rich bibliography. (5) "The Gospel according to Peter," by A. Stülcken (Vol. I, pp. 27-32; Vol. II, pp. 72-88). It is docetic and anti-Jewish in character, though saturated with allusions to the Old Testament. To the readers of this *Journal* it is probably the best-known of all the apocryphal gospels, containing an account of the passion and the resurrection of our Lord. It was written in Syria toward the middle of the second century. (6) "Gnostic and Related Gospels," by the editor (Vol. I, pp. 33-44; Vol. II, pp. 88-94). The important rôle

⁶ To the literature on this gospel add now: Walter F. Adeney, "The Gospel according to the Hebrews," *Hibbert Journal*, No. 9, October, 1904, pp. 139-59; and A. S. Barnes, "The Gospel according to the Hebrews," *Journal of Theological Studies*, April, 1905, pp. 356-78.

which Gnosticism played in the early church naturally gave rise to numerous gospels. Almost every one of the apostles had a gospel ascribed to him by one early sect or another; but the relentless war waged by the Fathers of the church, especially against this most dangerous portion of the early Christian heretical church, has caused an almost complete annihilation of early Gnostic writings, preserving but a few fragments. The editor also writes the general introduction to (7) "Gospels of the Infancy," while A. Meyer contributes translation and critical discussion of (a) the Protevangelium of James (the Just),⁷ containing the earliest legendary account of the birth of the "Virgin Mary, the sacred mother of God," and extending to the death of Zacharias. It was composed, probably in Egypt, toward the middle of the second century, in Greek, for the use of the Greek church in Alexandria and Egypt. (b) The narrative of the childhood of the Lord by Thomas the Israelitish philosopher. Indications point to India as the country where this Apocryphon was composed. It exists in various recensions. Meyer translates from the longer Greek recension, with variants added from the shorter Greek text and the four translations, a Syriac, two Latin, and an Arabic version (see Vol. II, pp. 132-34). It is not to be confounded with the Gospel of Thomas, a fragment of which is printed in Vol. I, pp. 39, 40. It must also be borne in mind that from early days Thomas was called the "Apostle of India." The Israelitish philosopher is probably a later change for the original Indian philosopher, i. e., a Brahman. The last two sections of this division are edited by A. Stülcken, viz., (8) "Acts of Pilate," often called the Gospel of Nicodemus; and (9) "The Abgarus Letters." Both titles are somewhat misleading; the former consisting merely of the short letter of Pilate to Claudius Tiberius, the emperor, witnessing, so the author emphasizes, for the truth of the Christian faith; and the latter being the text of Eusebius' *Church History*, Vol. I, chap. 13, §§ 6-22, containing the correspondence between Abgarus V. Uchama, king of Edessa, and Jesus, resulting in the foundation of the church at Edessa through the preaching of Addai or Thaddæus, sent there by the Master. This completes the first division, to which, in Vol. II, pp. 165-71, Johannes Flemming adds an excursus on "The New Testament in the Koran," printing a collection of all that is given in the Suras concerning Mary, John the Baptist, Jesus the precursor of Mohammed, and his disciples. Surveying this division as a whole,

⁷ Called thus by Guillaume Postel (died 1581), who first found the Greek text toward the end of the sixteenth century. His translation into Latin, with commentary, was edited, under the auspices of Th. Bibliander, in 1552, while the Greek text was not published until 1564, by M. Neander.

we are most favorably impressed with the work of A. Meyer, who shows a grasp of the problems and a knowledge of the literature far superior to that of his collaborators.

B. *Epistles* (Vol. I, pp. 80-140; Vol. II, pp. 172-204).—This branch of literature, appealing only to a more restricted class of readers, or rather hearers, is not as largely represented as the gospel literature. As specimens of epistolary literature of the second Christian century they are of great importance and worthy of careful consideration. They assume to have been written—and, as a matter of fact, the majority was composed—by disciples of the apostles (Clement and Polycarp) or other faithful successors (Ignatius). In style and language they combine the characteristics of the epistles of Paul and of the profane Greek letter-literature of the period. After a general introduction to this division, by the editor, we have here translation and critical discussion by R. Knopf of the so-called First Epistle of Clement of Rome to the church at Corinth, and of the letter of Paul to the Laodiceans⁸ (Vol. I, pp. 84-112, 138-40; Vol. II, pp. 173-90, 204). G. Krüger does the same work for the epistles of Ignatius and that of Polycarp (Vol. I, pp. 112-38; Vol. II, pp. 190-203). Knopf bases his translation and commentary of Clement's letter, in the main, on his recent book, *Der erste Clemensbrief, untersucht und herausgegeben* ("Texte und Untersuchungen," N. F., Vol. V, No. 1, 1899), and was thus well fitted for his work. The letter was written in 95-96 A. D., by Clement, the third or fourth bishop of Rome. Its importance is shown by the fact that in the Codex Alexandrinus (sæcl. V) and in the Syriac translation it is found, together with 2 Clement, immediately after the canonical books of the New Testament. It was considered by Clement of Alexandria and other writers as holy writ. Krüger's translation of the epistles of Ignatius of Antioch is probably the best part of the whole volume. This, of course, we all expected of the learned author of the *Geschichte der altchristlichen Literatur in den ersten drei Jahrhunderten*. We marvel, however, at the fact that the busy editor of the *Theologische Jahresbericht* could find the time to write out this translation and the commentary, and, in addition, assist the editor in a reading of proof-sheets of various parts of this volume. Krüger's translation contains, of course, only the shorter recension of the Ignatian Letters, viz., the letters written by Ignatius in

⁸ To the meager literature on the epistle (of Paul) to the Laodiceans, founded upon Col. 4:16, and, at present, a short cento of Pauline phrases, we would add the two brief articles of E. J. Goodspeed, "A Toledo MS of the Laodiceans," *Journal of Biblical Literature*, Vol. XXIII, pp. 76-78; and "The Madrid MS of Laodiceans," *American Journal of Theology*, Vol. VIII, pp. 536-38.

Smyrna on his way as a prisoner to Rome, and addressed to the churches at Ephesus, Magnesia, Tralles, and Rome; and in Troas, where he wrote to the churches at Philadelphia and Smyrna, and to Polycarp. The letters to the churches in Asia Minor are mainly letters of thanks for the loving treatment he had received by them while on his way to Rome; warning them, at the same time, against the two most dangerous heresies: Judaism and Docetism. The letter to the Romans prepares the church at Rome for his arrival in that city. Krüger accepts these letters as genuine. The epistle of Polycarp is an answer to a letter of the church at Philippi asking the bishop for spiritual encouragement and the strengthening of their faith.

C. *Didactic Writings and Sermons* (Vol. I, pp. 141-79; Vol. II, pp. 205-55).—The longest, and by far most important, document in this division is the Epistle of Barnabas, which is most admirably treated by H. Veil, who strongly maintains its integrity and unity. The author of the letter belongs to the post-apostolic period; his religious conception is rooted in Paulinism, and as such is closely related to that of the somewhat earlier author of the epistle to the Hebrews. He was probably some Christian teacher in the Orient writing during the first years of the reign of Emperor Hadrian. In Vol. II, p. 209, Veil comes to the conclusion, on the basis of chap. 9, 6, that the letter was written in Egypt for Egyptian Christians, who, to be sure, were, for the most part, gentile Christians. Toward the end of the second century the letter was ascribed to Paul's companion Barnabas, and in the Codex Sinaiticus (sæcl. IV) we find it after the Revelation of John; while, on the other hand, Eusebius and, especially, Jerome deny its canonical authority. The editor follows with a translation and discussion of the few fragments of and references to the Memoirs of Matthias, whose gospel is mentioned in Vol. I, p. 40. He has also charge of the fragmentary *κήρυγμα Πέτρου*, the Preaching of Peter, to which are added the scanty remains of the Teaching of Peter, *διδασκαλία Πέτρου*, quoted by Origen. The former is assigned to the first third of the second century, and was written perhaps in Alexandria. To the well-known professor of church history, Hans von Schubert, we are indebted for an excellent translation of the second so-called Epistle of Clement, which is not a letter at all, but rather the earliest known Christian sermon or homily, written about 140 A. D. in Rome (or possibly in Corinth itself), perhaps by the Clement mentioned in Hermas, *Visiones*, II, 4, 3.⁹ Since the fifth century it has been known as 2 Clement.

D. *Manuals of Ethics and Church Discipline* (Vol. I, pp. 180-98;

⁹ See, however, Weinel in Vol. I, p. 227.

Vol. II, pp. 256-84).—Professor Drews presents a new translation, with commentary, of the famous Teaching of the Apostles (the Didaché), discovered and edited, in 1883, by Bryennios, the metropolitan of Nicomedia; and since then so often edited, for English readers most conveniently by the late Philip Schaff. Drews comes to the conclusion that the first part of our Didaché (chaps. 1-5 or 6:1)¹⁰ was an independent work, bearing originally the title "The Doctrine of the Two Ways;" and that it was later on incorporated into the present work by the author of the later chapters. This early work did not contain 1:3-2:1, nor were they found in the important parallel texts, the Latin translation, and the canons of Basilides. It is most likely that "The Two Ways" was a Jewish work intended originally for the use of proselytes, to which belonged also the sixteenth chapter of our present text. The place and date of composition of this are most uncertain. In his commentary on 11:11 (Vol. II, pp. 274-76) Drews accepts Harnack's interpretation of the *μυστήριον κοσμικὸν ἐκκλησίας*. Of the Syriac Didascalia of the Apostles no translation is given; but we find a brief introduction and chapter headings by the general editor (Vol. I, pp. 194-98). The reader is referred to the edition of the text and translation into German by Joh. Flemming and H. Achelis.¹¹ The Didascalia most probably does not belong to the period before Origen, and has, therefore, small claim to a place in this work.

E. *Apocalypses* (Vol. I, pp. 199-345; Vol. II, pp. 285-350).—The two centuries immediately preceding and following the opening of the Christian era gave rise to a large amount of apocalyptic literature, the extant remains of which were published for the Old Testament side by Kautzsch. It is here especially that Jewish and Christian literatures meet and borrow one from the other. Most of the Jewish apocalypses have been remodeled by early Christian writers. Of genuine Christian origin, according to Hennecke's edition, are these: The Apocalypse of Peter the Apostle. The section given to this is prepared by H. Weinel, who furnishes also a well-written general introduction to this whole division and, in addition, takes charge of the work on the Shepherd of Hermas and the fifth and sixth books of Ezra, all belonging to this division. The influence of the Apocalypse of Peter and of kindred literature can be observed in the mediæval literary productions among most European

¹⁰ Chap. 6:2 and 3 being of later origin and not found in the old Latin text.

¹¹ *Die syrische Didaskalia übersetzt und erklärt*. [= "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Neue Folge, Vol. X, No. 2.] Leipzig: Hinrichs, 1904. viii+388 pages. M. 12.50. This is only a *Vorarbeit* for their final edition, which is to appear in the Berlin corpus of the Greek Fathers.

nations, finding its most classic expression in Dante's *Divina Commedia*. Harnack has made it very probable that the Greek text discovered by Bryennios represents only one-half of the original work. Weinel believes that our apocalypse is the source for the second epistle of Peter, the two showing very close relationship. Next follows the Shepherd of Hermas, with its five gorgeous visions, its twelve strict mandates, and its ten fanciful similitudes, written in Rome between 130 and 150 A. D. Old Testament pseudepigrapha of Christian content are the Ascension of Isaiah, so carefully and completely edited by R. H. Charles, in 1900, and now translated and annotated by Joh. Flemming, the well-known Ethiopic scholar. Geffcken, the editor of the *Oracula Sibyllina* in the Berlin corpus of the Greek Fathers,¹² gives the Christian portions of the Sibylline Oracles, i. e., Books VI and VII, both of heretical character and written toward the middle of the second century; portions inserted into the Jewish third book originating during the era of the Christian apologists, i. e., before 180 A. D., and small portions of Books I and II, Christian insertions into Jewish oracles; finally, also, the "fragments."

F. The last, and perhaps most important, division treats of the legendary Acts of Apostles (Vol I, pp. 346-544; Vol. II, pp. 351-604). It is here especially that we observe the superiority of the canonical Acts of the Apostles over the apocryphal lucubrations of unknown authorship. Throughout the descriptions run into the grotesque and bizarre, and the narratives are honeycombed with most incredulous miracular performances on the part of the apostles, similar in character to those in the narratives of the infancy of our Lord. It is significant that in these Acts we find decided traces of the encratite ideal,¹³ which is a peculiarity of the Christianity of the second century, and that the accounts of the death of the apostles to whom the Acts are ascribed are most carefully preserved, especially when their life ended in martyrdom.

The general introduction by the editor (Vol. I, pp. 346-57; Vol. II, pp. 351-58) is exceedingly well done. In five chapters are treated the Acts of Paul, of Peter, of John, of Andrew,¹⁴ and of Thomas.¹⁵ The Acts

¹² See the writer's review in the *American Journal of Theology*, Vol. VII, pp. 336-38.

¹³ Especially noticeable in the Acts of Andrew, whom the later church created patron saint of the marriageable young maidens.

¹⁴ That we have Acts of Andrew is probably due to the fact that, according to Mark 13:3, he belonged to the inner circle within the Twelve.

¹⁵ The Acts of Thomas are the only ones preserved completely. According to the stichometry of Nicephorus, they comprised 1,600 stichs; but, if so, Nicephorus either must have had before him a shorter recension than the present text, or his figures are wrong (see Vol. II, p. 474).

and the Passions of the remaining apostles are all of later date and do not come within the range of this book. Especially noteworthy are the first two contributions, viz., by E. Rolfs on the Acts of Paul, and by G. Ficker on the Acts of Peter.

1. Of the *Acta* (also *Actus*) *Pauli* we have extant only about one-quarter of the original text, the fragments known at present comprising about 900 stichs, while the complete work, according to Nicephorus, was at least 3,600 stichs. In all the canonical lists from the Orient they are considered a "catholic" work, owing to the fact that Origen quoted the work with approval. They rank equally with the Shepherd of Hermas, the Apocalypse of Peter, the Epistle of Barnabas, and the Didaché. Little was known of the Acts until the discovery of the Coptic fragments by C. Schmidt, in 1897. Parts of the original *Acta Pauli* are (1) the two quotations of Origen, *Princ.*, I, 2:3, and *Comm. on John*, xx, 12; (2) the apocryphal correspondence of Paul and the Corinthians (3 Corinthians), the most important portion of the Acts, especially since Schmidt's recovery of the Coptic text;¹⁶ (3) the Acts of Paul and Thecla, of Iconium; (4) the healing of the sick with dropsy in Myra; (5) Paul's fight with wild beasts in Ephesus, an apocryphal amplification of 1 Cor. 15:32 preserved in Nicephorus Kallisti, *Church History*, II, 25; (6) the Martyrdom of Paul, which is the least important part of the *Acta*, full of contradictory statements owing to the fact that two separate traditions are superficially combined. The author of the *Acta*, according to Tertullian and the testimony of the work itself, was a presbyter in Asia Minor devoted to Paul's service. It is the least heretical in character. It was considered canonical for some time, but rejected by the church as a forgery when heretics called attention to it. The Acts were written probably between 160 and 180 A. D. The author's intention was to represent Paul as *the* apostle, and furnish a counterpart to the canonical Acts which, in his opinion, did not give due prominence to him.

2. Of the Acts of Peter, originally numbering 2,750 stichs, we have (1) a fragment relating miraculous healings by the apostle;¹⁷ (2) Peter's

¹⁶ Since Vol. II of Hennecke's edition there has been published *Acta Pauli aus der Heidelberger Papyrushandschrift Nr. 1*. Übersetzung, Untersuchungen und koptischer Text. Herausgegeben von Carl Schmidt. Leipzig: Hinrichs, 1905. lv+240+80 pages. M. 12. A *Handausgabe* of his more expensive *Acta Pauli* (1904). Also a most important article by Professor Adolf Harnack in the *Proceedings of the Royal Prussian Academy of Sciences*, at Berlin, January 12, 1905, pp. 1-35. M. R. James, "A Note on the *Acta Pauli*," *Journal of Theological Studies*, January, 1905, pp. 244-46: "Perhaps a continuation of the canonical acts." Eb. Nestle, "Zwei syrische Zitate aus dem 3. Korintherbriefe," *Theologische Literaturzeitung*, 1905, No. 5.

¹⁷ A Coptic fragment discovered by Carl Schmidt; see this writer's book on *Die alten Petrusakten*, in "Texte und Untersuchungen," N. F., Vol. IX, No. 1, 1903.

Contest with Simon Magus at Rome, whom he defeats, and thereby re-establishes the church at Rome (the *Actus Vercellenses*); (3) the Martyrdom of the Holy Apostle Peter, a continuation of No. 2, according to which he was crucified at Rome, head downward at his own request. The Acts were written between 200 and 210 A. D., in Asia Minor or some place distant from Rome, because of the ignorance shown by the author of Rome and Roman affairs.

3. The Acts of John, comprising originally 2,500 stichs,¹⁸ of which about two-thirds has been preserved. We hear of (1) John's arrival at Ephesus from Miletus and his activity there; (2) his later return to the same city from Laodicea and second sojourn; (3) the apostle's account of the life and swoon-death of Jesus; (4) his peaceful end. The introduction to these and the Acts of Andrew is by Hennecke, while G. Schimmelpfennig furnishes translation and critical notes, which latter the editor supplements by numerous additions of his own. The Acts of John are perhaps the earliest of all these apocryphal Acts, and, next to the Acts of Paul, they had the greatest influence upon other legendary Acts. They were written in Asia Minor, and show traces of paganism from beginning to end.

4. The Acts of Andrew, the brother of Peter. The fact that they are not mentioned in the stichometry of Nicephorus proves that at his time the Acts as a whole no longer existed. We have now: (1) a short fragment in Euodius of Uzala, contemporary of Augustin; (2) Andrew in prison at Patræ in Achaia; the fragment begins in the midst of a sermon by Andrew; (3) the crucifixion of Andrew, which in its account strongly resembles that of Peter. The so-called St. Andrew cross is a mediæval fiction. The Acts were in circulation especially among the Gnostics, but survived only in various Catholic recensions of later date.

5. The Acts of Judas Thomas, relating thirteen episodes in the life of the apostle during his missionary activity in India, and finishing with the martyrdom of the holy and famous apostle. The introduction to these Acts is by E. Preuschen; the translation, by R. Raabe. Both contribute the critical notes in Vol. II, a rather confusing arrangement, found also in the two preceding chapters. With Macke, Nöldeke, and Burkitt, Preuschen holds that the Acts were written originally in Syriac; he doubts, however, that Bardesanes and his school had anything to do either with the Acts proper or with the Hymn of the Soul, chap. 110 (see Vol. I, p. 479; Vol. II, p. 563).¹⁹

¹⁸ I. e., about as much as the present gospel of Matthew.

¹⁹ See, on the other hand, F. C. Burkitt, *Early Eastern Christianity in the Syriac-speaking Church* (The St. Margaret's Lectures, 1904), London, 1904; Nöldeke,

Vol. I, pp. 545-53, contains an index of names and subjects; pp. 554-58, a list of the passages quoted or referred to in the texts translated. Vol. II, pp. 602-4, gives a short index to this second volume; and on p. 604 of this volume are indexed the new supplementary texts, to which we call the readers' special attention.

The contributors, as we have seen, have, in most cases, endeavored to determine the date and place of the composition of these apocryphal writings. They find that most of them are productions of the second century. A few were written originally in Syriac; most of them in Greek. In many instances, however, the Greek text has been lost, and we have only translations, based either directly upon the original text, or, as in many cases, on first or second translations; thus, e. g., an extant Armenian translation may be based on an early Syriac version of the original Greek text. The extant texts are preserved in many languages besides Greek: in Syriac, Latin, Coptic, Ethiopic, Armenian, Sahidic, Old Slavic, etc. In some instances—e. g., the correspondence between Paul and the Corinthians—the original Greek text has been lost; but we have at least five translations, each differing somewhat from the others—a fact which makes the fixing of the original text very difficult, and at times almost impossible. The editor and his collaborators have made the best use of all the resources at their command, and are deserving of the highest praise and commendation. The only adverse criticism one could make is that texts and introductions are in a separate volume from bibliography and commentary—a fact which in many instances necessitates some repetitions. It would have facilitated the use of these books considerably if the general introductions of the two volumes had been combined into one and published as Vol. I together with everything relating to Divisions A-C, and the rest as Vol. II. A translation into English on this plan, we are convinced, would command wide attention and a large circle of readers in this country as well as in England.

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RECENT CONTRIBUTIONS ON EARLY CHRISTIAN LITERATURE

The professor of church history in the University of Tübingen, Dr. Karl Holl, is known to the readers of this *Journal* as the author of two *Gött. Gelehrte Anzeigen*, 1905, p. 82. To the literature given in the *Handbuch* add also "The Connection of St. Thomas, the Apostle, with India," by Philipps, in *The Indian Antiquary*, Vol. XXXII (1903), pp. 1 ff., 145 ff.; and "St. Thomas and Gondophernes," by T. F. Fleet, *Journal of the Royal Asiatic Society*, 1905, pp. 223-36.